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Philostratos über Gymnastik. Von JULIUS JÜTHNER. Leipzig: Teubner, 1910. Pp. vi+336. M. 10.

The ample introduction and full scholarly commentary make of this edition almost a complete history of ancient gymnastic and an indispensable supplement to Krause's antiquated *Gymnastik und Agonistik der Hellenen*. The term *γυμναστής*, as opposed to *παιδοτρίβης*, first appears in Plato, and is there always used with reference to diet and exercise for health and efficiency rather than to the mere technical exercitations of the palaestra. Gymnastics is the counterpart of medicine, the one preserving, the other restoring, health. This leads Jüthner to conjecture that the term was introduced by Herodikos. Later, when the ordinary trainer dignified himself by the term *γυμναστής*, Erasistratos (ca. 280 B.C.) introduced the words *ὑγειεύσ* and *ὑγειεύ* in its place. Galen, however, does not use them in this way, but prefers to vindicate the office of the *γυμναστής* for the physician, leaving to the *παιδοτρίβης* only the mechanical parts of physical training. These distinctions and the entire controversy might be compared with the distribution of functions in a modern American university between the university physician, the director of gymnastics and physical culture, and the professional or quasi-professional football or baseball coach.

Jüthner reviews the history of the literature of gymnastic, of which Ikkos and Herodikos, both mentioned in Plato, and Theon of Alexandria, are the principal names. He emphasizes at first the apparent contradiction between Plato's satire of Herodikos in the *Republic* and his approval of dietetic hygiene in the *Timaeus* and *Laws*. The contradiction is, I think, as Jüthner himself afterward virtually says, sufficiently explained by the literary context in the *Republic*. An advocate of the strenuous life depicting a Spartan Utopia may well satirize a regimen that resembles valetudinarianism, and yet elsewhere recognize that dieting is better than drugging.

Jüthner rejects the conjecture that the Hippocratic *περὶ διαίτης* is to be attributed to Herodikos. One who had himself been a professional gymnast would never have said of the teachers of gymnastic *διδάσκοντοι παρανομέειν κατὰ νόμον ἀδικέειν δικαίως, ἐξαπατέειν, κλέπτειν, ἀρπάζειν*. Our conception of Herodikos' teaching must rest mainly on the excerpts from Menon's *Iatrika* which Jüthner reprints and interprets after Diels. The lost literature of *παιδοτρίβης* is now represented only by the Oxyrhynchus fragment (Grenfell and Hunt, III, 466), a part of which Jüthner reprints and interprets. He then discusses the literature of medicine and philosophy from Plato and Hippocrates to Galen. A fourth division is constituted by the lists of Olympic victors, traced back from Sextus Julius Africanus, through Phlegon of Tralles, the Oxyrhynchus fragment (Grenfell and Hunt, II, 222), and Eratosthenes, to Aristotle and Hippias,

and the lists of the Eleans τὰ Ἡλεῖων, the introductions to which developed into extended historical and antiquarian treatises on the origin and history of the different forms of contest. To complete the sources, we must add (5) the treatises περὶ ἀγώνων of Douris of Samos, Kallimachos, and others, and the periegetic literature.

Philostratos himself writes from the point of view of the professional teacher of athletics, for whom, however, he vindicates some of the functions of the hygienist, the physician, and the physiognomist. His treatise is based on some lost εἰσαγωγή, and conforms to the type of that branch of literature, but it is not really a technical introduction, intended to be of practical service for the professional student. It is rather a sophistical, epideictic essay in the form of an εἰσαγωγή. In this respect it resembles Lucian's περὶ ὁρχήστεως, or defense of dancing, and may be further compared with his *Anacharsis*.

Jüthner's text is based on the *Monacensis*, the fragmentary codex Laurentianus, and a new recension of the recently rediscovered manuscript which the Babrius forger, Mynoides Mynas, brought to Paris from the library of the Seraglio and published in Greek and French very uncritically in 1852 and again in 1858. Jüthner acquits Mynas of bad faith and does ample justice to his occasional good suggestions. He has discussed the entire question of the history of the text in *Sitzungsber. d. kais. Akad. d. Wiss. in Wien, Phil.-Hist. Klasse* CXLV (1902), 1-79. There is no space for further details here.

The translation, which occupies six to eight lines to a page more than the original text, making comparison very inconvenient, is readable and correct. There may be room for slight differences of opinion in a few cases; e.g. 134, 11: τῶν ἀδήλων ἀπτεται is not quite "sich an unbekanntes heranwagt"; 136, 8: ἐκ τῶν ἀκριβεστάτων can hardly be taken adverbially "auf das genaueste," in spite of the parallel ἐκ τῶν ὁμοίων Aesch. *Ag.* 1423. It means clearly "from the most exact sources," namely τὰ Ἡλεῖων. In 142, 2, κατὰ τὴν ὥραν τοῦ ἔτους is not strictly "in jener Jahreszeit . . . wo," but "in the summer, when." In 174, 15, Ἀλεγχος ἀπαραίτητος is, I think, not "eine unwiederlegliche Probe," but rather "unerbittliche," i.e., "an inexorable test."

The notes take account of all the literature of the subject, and comment instructively both on the subject-matter and on Philostratean usage and idiom. Here, too, there is little if anything to criticize. Is it not possible that in 134, 3, ἀστρονομίας, ὀπόση μὴ περιττή refers rather to overingenious mathematical or cosmological hypotheses than to astrology? In 134, 22, ὑπὲρ τῆς φύσεως ἀκονούσης κακῶς does not refer to the ἀτεχνία of Nature, which he illustrates by Galen iii. 802, but rather to the charge that she is now effete; cf. Lucretius *De rerum natura* ii. 1158-1174. The peculiar phrases ἐν χώρᾳ τε τῶν ἀφροδισιαζόντων (176, 9) and ἐν χώρᾳ τῶν ἀϋπνούντων (178, 16) might have been illustrated by the expression in

Plato *Epistles* vii. 344 C which they perhaps help to explain: $\epsilon\nu\chi\omega\rho\alpha\tau\gamma\kappa\alpha\lambda\lambda\iota\sigma\tau\eta\tau\omega\nu\tau\omega\tau\omega\nu$. But further criticism of detail exceeds the scope of this review and perhaps the competence of the reviewer. It remains only to add that the interest of Dr. Jüthner's valuable book goes far beyond the promise of its title. It is not only the definitive authority on the ancient literature of gymnastics, but it throws illuminating side lights on the history of philosophy and medicine and on many other aspects of ancient life and literature.

PAUL SHOREY

Aristote et l'idéalisme platonicien. By CHARLES WERNER. Paris: Felix Alcan, 1910. Pp. xii + 370.

This is an excellent piece of philosophical analysis. Dr. Werner knows the text of his author, and is acquainted with the recent French and German literature of the subject. In a series of chapters with such titles as "Being *qua* Being," "Form and Matter," "Essence," "Nature and Chance," "The Soul and the Body," "Thought," "Desire," "Virtue," "Pleasure," "The Prime Mover," he gives a compact and closely reasoned account of the metaphysical side of the Aristotelian philosophy. His method is perhaps too abstract and systematic to do justice to the individual Aristotle, the man, the teacher, the writer. He has nothing to say of the *Politics*, the *Poetics*, the scientific writings, and the detail of the *Ethics* and *Logic*. As his title implies, he holds that Aristotle, despite his destructive criticism of Plato, remains essentially a Platonist. Idealism is an equivocal and unfortunate word to express this Platonic philosophy, for in the one definite and scientific use of the term Platonism is not idealism at all. Dr. Werner believes with Zeller that there is a fundamental contradiction at the center of the Aristotelian system, but thinks Zeller has stated the contradiction wrongly. He perhaps exaggerates the difference. The precise definition and location of the contradiction involved in any and every absolute system of metaphysics is largely a matter of opinion or order of exposition. The chief novelty of Dr. Werner's book is his affirmation that Aristotle's God is identical with the soul of the world. A natural movement, he argues somewhat sophistically (p. 324), is a movement communicated by an internal principle; and since God produces the natural movement of the heavens, God is an internal principle of motion. But this is to confound the desire of the lover with the attractive power of the beloved. Aristotle explicitly says *κινεῖ ὡς ἐρώμενον*. The paradox is attenuated, however, by the subsequent statement that God is also the ideal world of Plato, and the sum total of the ideas. The fact is, we are dealing with notions too vague and equivocal for precise determination. The idea of God, except in its most naïve and anthropomorphic form, is always developing toward pantheism. A pantheistic god is virtually identical with the soul of the